St. John's Review

No. 12. DECEMBER, 1959. Vol. XXVI.

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St. John's Review

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YOUR CHRISTMAS BOX

WILL YOU TAKE A ST. JAMES' BOX AS
YOUR CHRISTMAS BOX

St. James' Boxes may be obtained from the Cathedral Office at any time, or from the Cathedral Porch after Sunday Services.

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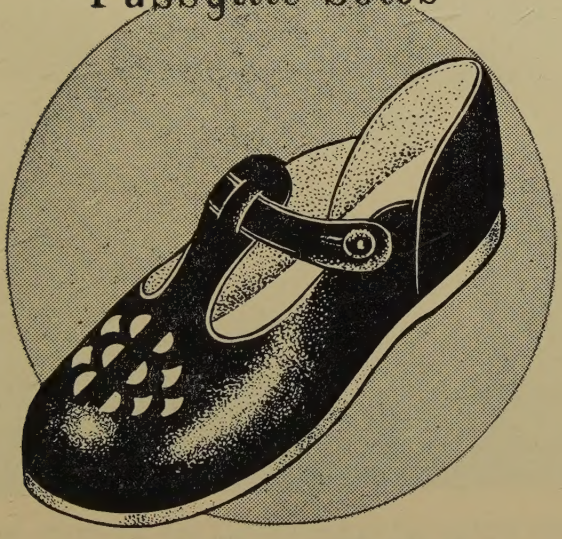
Pussylite Soles



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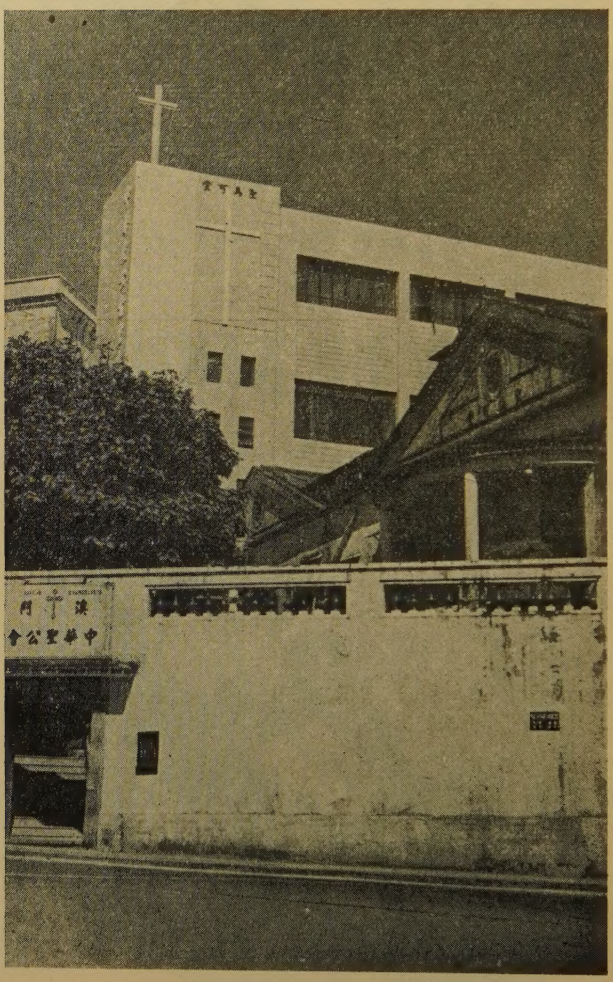


In the Cross of Christ I glory
Towering, o'er the wrecks of time.

St. John's Review

No. 12. DECEMBER, 1959. Vol. XXVI.

THE BISHOP'S LETTER

CHRISTMAS 1959

Here is a Christmas message for you all for this Christmas. It was written by George Macdonald, beloved Scots poet, writer and thinker who lived from 1824–1905.

They all were looking for a king
To slay their foes, and lift them high:
Thou cam'st a little baby thing
That made a woman cry.

O son of man, to right my lot
Nought but thy presence can avail;
Yet on the road thy wheels are not,
Nor on the sea thy sail!

My fancied ways why should'st thou heed?
Thou com'st down thine own secret stairs;
Com'st down to answer all my need,
Yea, every bygone prayer!

(Songs of Praise No. 668)

CHRISTMAS DAY

God bless you all this Christmas in your homes, in your hearts, and in your Holy Communion with the Lord Jesus Christ at the altar of His Bread Breaking.

R.O. Hall

SOME DIOCESAN NEWS

ST. MARK'S, MACAO

St. Mark's Church, Macao will be dedicated on Saturday, December 5th at 2.30 p.m.

The photograph shows the new Church and in the bottom right hand side the entrance to the old Church. The old Building runs up the hill beginning with that part that can be seen in the photograph.

St. Mark's Church began in the old Macao Cemetery Chapel when refugee members of our Church in China came to Macao to escape the Japanese invaders. The fall of Canton, and three years later of Hong Kong, swelled the number of refugees. Under the Rev. Florence Lee the Church grew far beyond the capacity of the Chapel. Sunday by Sunday, except in rain, more than half of the congregation sat outside the Church. As a thank offering for Florence Lee's remarkable

ministry a fund was raised to buy the old property at the corner of Rue Pedro Nolasco da Silva and Trevessa do Pato as a permanent Church site with the help of a loan from the Duppuy Fund, now repaid by the rents of part of the property and by grants from the Diocese.

In 1957 Canon Chung Yan Laap returned to the Diocese from a 5 years term of service in New Zealand in charge of the Chinese congregation in Wellington. As his children were all settled working in New Zealand, Canon Chung was able to go to Macao untroubled by its educational limitations. The building of a permanent Church is the result of his labours, and of the love and devotion of many Church members not only in Macao but in Hong Kong and New Zealand and once more to a Duppuy Fund loan.

The Cross above the Church stands out like the old iron Cross of the famous ruins of St. Paul's in Macao which is generally supposed to have been the inspiration behind the hymn written by Sir John Bowring when Governor of Hong Kong and beginning:

"In the Cross of Christ I glory
Towering o'er the wrecks of time".

INTER-CHURCH AID
AMERICA'S SHARE IN OUR LIFE AND WORK

The great new missionary factor in the life of Hong Kong since our liberation from Japan has been the increasing interest and support that comes to us from the United States in ways too numerous even to list.

Our own Church in the United States, the American Episcopal Church, is a minority Church though making its own distinctive contribution to the total visible work of Christ in U.S.A. (I say "visible" deliberately, for the greater part of the work of Our Lord Jesus Christ, the Eternal Word of God is invisible, a ceaseless and untiring, self-giving in love to every created person and thing).

The American Episcopal Church have been most generous to us in Hong Kong, and their laymen and laywomen coming to Hong Kong in Government or business have made a most valuable contribution to our Church life. In addition almost every Sunday in our three English speaking Churches American visitors on a world tour or a Far Eastern visit come up to the Vicar afterward with greetings from Philadelphia, Texas, Vermont, Miami and others of the 90 Episcopal Church dioceses of U.S.A.

AMERICAN EPISCOPAL MISSIONARIES

Dr. and Mrs. James Pott (James is a cousin of Mr. Wilfred Wong, a member of the Cathedral congregation) were our first full time American Episcopal workers. James Pott came as Vice-President to Chung Chi College. He had been for years on the staff of St. John's University, Shanghai and for a time its President and had therefore a most useful role to play in getting Chung Chi College started. He was already near retiring age when he came and ill health kept him from returning after his furlough, much to our regret.

Then Charles and Nancy Long were sent by Yale-in-China to New Asia College. Charles' doing for New Asia what James Pott had done for Chung Chi: and as a priest able to do still more for the general life of the Church. The Longs were called away to a key post in Geneva for the World's Student Christian Federation, and I hear that Christine, Tod, Robin and Jeremy now chatter together in French instead of in Cantonese.

Then came Canon Donald Means and Mrs. Means and Mary-Alice to Servicemen's Guides. Canon Means has just left. Canon Means came to join Father Gilligan in the work of Servicemen's Guides, an American community venture in which all the American Churches including the Roman Catholics cooperate. I had enjoyed Father Gilligan's hospitality in his mission station in

Kwangsi and know a good deal about his vitality and energy and speed in action. After one month of work with Canon Means Father Gilligan's only comment was "I'm panting". Canon Means still hopes he may get back to Hong Kong, so our goodbye and thank you to him and Mrs. Means, may in fact be Au Revoir.

DR. AND MRS. NOAH FEHL

America's last gift to us consists of Noah and Ethel Fehl now in residence at Chung Chi College. Dr. Fehl is already a Theological scholar of repute and Mrs. Fehl, a trained and experienced administrative officer.

They have already made their home a centre for our Church members now studying at Chung Chi and begun what I have longed for, the Bread Breaking Service on "the first day of the week" (Acts 2: 42-46, 20:7)

NEW ZEALAND

Chung Chi College now has on its staff also a New Zealand Church member. The Goulds taught us at St. John's Cathedral something of what New Zealand Churchmanship means so we know what to expect from Miss Firth and hope to see more of her.

CANADA

Canada pay the salary of our Theological College Principal, at present, the Rev. R. Trueman, and have also undertaken to build a new parish Church for us adjoining Kei Oi (Gay Oi) School, in Li Cheng Uk. This gift includes the cost of the land, totals C$60,000, in three annual instalments. Canada is also helping us with Children's Meals.

BRITAIN

I have used the word Inter-Church Aid for missionaries as well as for relief gifts, though it is more generally used for Inter-Church Charity, rather than for Inter-Church Exchange of pastors and teachers.

British Inter-Church Aid has already done much to help St. James' and Holy Carpenter, and now have sent us a further £2,000 for Trade Training of young people who leave school at Primary School level and need further preparation for work.

Miss Madge Newcombe and Mr. James Atkinson who are doing so much, so ably, for the general work of Social Welfare and Relief in Hong Kong are supported by the British Churches through Church Aid as a contribution to the General Welfare work of the whole City.

CHRISTMAS SERVICES

God who makes us glad with the yearly remembrance of the birth of Thy only Son, Jesus Christ: Grant that as we joyfully receive Him as our Redeemer, so we may with sure confidence behold Him, when He shall come to be our Judge, who liveth and reigneth with Thee and the Holy Ghost, now and ever.

(Prayer Book 1549)

Sunday, December 20th, 1959

8.00 a.m.	Holy Communion.
9.00 a.m.	Sung Eucharist.
11.00 a.m.	Mattins and Sermon. Children's Church.
12.15 p.m.	Holy Communion.
3.30 p.m.	Children's Crib Service.
6.30 p.m.	Carol Service of Nine Lessons.

Christmas Eve (Thursday, December 24th)

11.30 p.m.	Midnight Eucharist (Sung).

Christmas Day (Friday, December 25th)

7.00 a.m.	Holy Communion.
8.00 a.m.	Holy Communion.
9.00 a.m.	Sung Eucharist.
10.00 a.m.	Family Service for Parents and Children.
11.00 a.m.	Mattins and Sermon.
12.15 p.m.	Holy Communion.
6.30 p.m.	Evensong and Sermon.

St. Stephen's Day (Saturday, December 26th)

8.00 a.m.	Holy Communion.

St. John's Day (Patronal Festival), Sunday, December 27th

Services as usual.

New Year's Eve, Thursday, December 31st

11.30 p.m. Watchnight Service including:—
Ringing out the Old Year.
Ringing in the New Year.

At ten minutes after Midnight, the First Service of Holy Communion of the New Year.

SERMONS IN DECEMBER

Bible Sunday, 6th December—Mr. Douglas Lancashire will be the preacher at 11 a.m.

13th December—The Rev. Owen Eva, Vicar of St. Andrew's, will preach at 11 a.m.

Evensong, 6th and 27th December—The Rev. the Master of St. John's College, will preach.

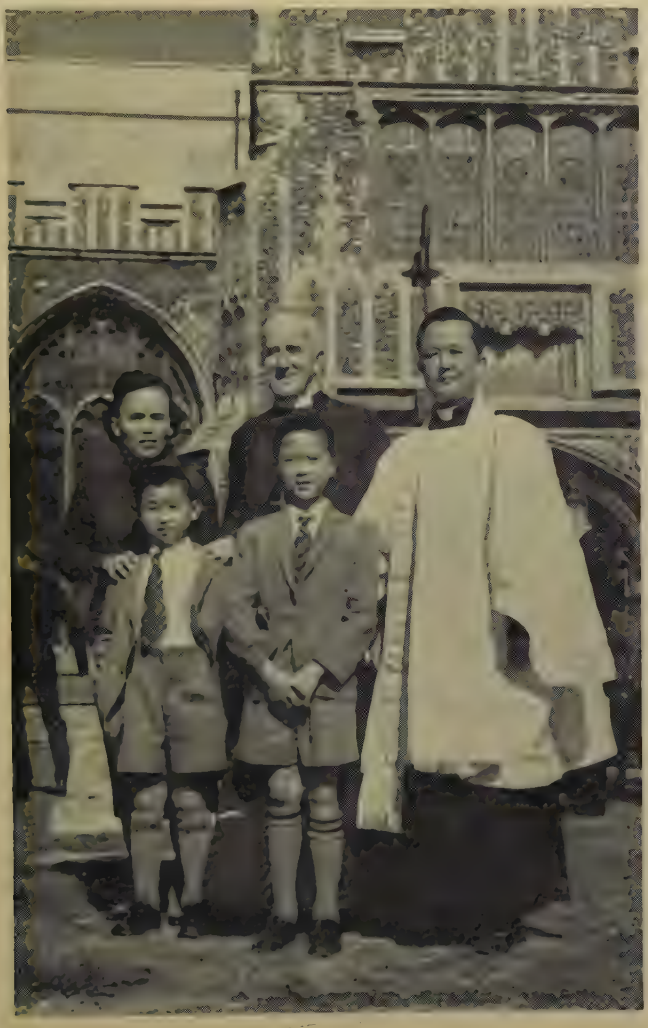
Evensong, 13th December (Masonic Service)—The Rev. J. E. Sandbach will preach.

The Bishop will be preaching on Christmas Day at 11 a.m. and he will also conduct the Family Service at 10 a.m.

A PRAYER FOR THE LOVE OF GOD

O God of Love, we pray thee give us love: love in our thinking, love in our speaking, love in our doing and love in the hidden places of our souls; love of our neighbours, near and far; love of our friends, old and new; love of those with whom we find it hard to bear, and love of those who find it hard to bear with us; love of those with whom we work, and love of those with whom we take our ease, love in joy and love in sorrow; love in life and love in death; so that at length we may dwell with thee, who art Eternal Love. Amen.

HONG KONG'S MISSIONARY TO LONDON



The Rev. Peter Kao, first Chinese Mission to Seamen Chaplain, ordained Priest by the Bishop of Chelmsford, with Mrs. Kao and John and James.

UNWORTHINESS AND THE SUPERNATURAL IN THE HOLY COMMUNION

(A Sermon preached by the Rev. Canon A. P. Rose on 15th November)

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1 Corinthians $11^{29\text{-}30}$

For he that eateth and drinketh, eateth and drinketh judgement unto himself, if he discern not the body. For this cause many among you are weak and sickly and not a few sleep.

One of the things which has puzzled me is how little Christians in our Church speak about the Holy Communion Service. But one of the few things I have heard, and this quote often is "I am not good enough to come". This is so contrary to the intention of the service, which the Comfortable Words make quite clear is for *Sinners,* that I wonder whether some people have a mistaken attitude to the service which springs from the words of St. Paul used in the text. The exhortations printed in the middle of the Communion Service in our Prayer Book, but seldom read publicly, interpret St. Paul in a rather terrifying way. Referring to the Holy Sacraments one reads: "So is the danger great if we receive the same unworthily . . . we eat and drink our own damnation,—we kindle God's wrath against us, we provoke him to plague us with divers diseases and sundry kinds of death."* Soon after being confirmed I remember being terrified by the prospect that God could be so harsh as to require participation in a Mystery where such heavy penalties were attached to a false step, a mistake about "worthiness" was only too easy to conceive. And at the same time I found the claim that such a thing could happen very awe-inspiring. One could understand a person concluding from Godly fear as well as healthy Christian scepticism "well I certainly am not good enough for that, and there is something there I don't understand, and which I had better keep off".

There is something "putting off" and yet also fascinating, in what we are considering; and I want to say that the "putting off" is due to a misunderstanding about unworthy participation. One of the Thirty-nine Articles in the Prayer Book is entitled: "Of the unworthiness of the Ministers which hinders not the effect of the Sacrament"; ". . . that the grace of God's gift" is not diminished by the unworthiness of the celebrant has always been a word of encouragement to me, and I dare say to other clergy too. What seems to be required, if possible, is something similar for the lay communicant, such as: "the unworthiness of the communicant hinders not the grace of God's gifts". That seems to be what the service is saying: "we are not worthy so much as to gather up the crumbs under Thy Table. But thou art the same Lord whose property is always to have mercy". And again after the communion: "And though we be unworthy—". We must say I think that St. Paul has been misinterpreted. He was dealing with an extraordinary situation which called for a strong rebuke. But I do not think he was saying that wrongful participation in the Sacrament causes sickness and death. He was saying that to come with irreverence and a closed heart is dangerous because an irreverent or insensitive attitude there confirms the participant in irreverence and insensitiveness. If what you should take as a great thing you treat as a small affair, then everything in your life will tend to become or remain

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**The words quoted do not occur in the American Book of Common Prayer. I was mistaken in saying, during the course of the sermon, that I thought they did not occur in the Scottish Prayer Book.*

small. If what you should take mindfully, seriously, and charitably, you take casually, lightly and selfishly you can receive nothing to take you outside superficiality. Jesus said something similar: "if therefore the light that is in thee be darkness, how great is the darkness!" St. Paul's words about sickness and falling asleep refer to one's relation to God and communion with him. Where communication is open, that soul is healthy,—sickly where it is neglected or distorted, and it ceases where one is asleep to God, asleep or even dead to God.

The worthiness of the communicant then, is not the issue. Who is *worthy* to be united to Christ? It is something like reverence which is being insisted upon, which I take to be *openness of heart* towards God which is sufficiently displayed by some affection, some humility, some self-denial, something to repent of, some grief, some desire for guidance according to the will or pleasure of God, some sympathy to Christ, some loyalty to him, some sense of duty to be performed. Any of these makes the heart open towards God, and helps to make up the FAITH with which we are invited to draw near and take the Sacrament to our comfort.

But even when we have said this about St. Paul's words it still remains that they are awe-inspiring and fascinating, for they indicate that the service is supernatural. No-one is going to make a claim like that about the ceremonies of a friendly society: "For he that eateth and he that drinketh eateth and drinketh judgement unto himself. For this cause many among you are weak and sickly and not a few sleep". This is supernatural sickness and supernatural sleep, and they are the effect of the service. Do we believe this? There are various kinds of supernatural, there are psychic phenomena, there are powers of evil, perhaps there is magic, and there is the divine supernatural,—that in God. What we are asked to believe in that in the Holy Communion there is the divine supernatural, and in it we are united with Christ. And if we are to be united with Him, He must be *there*.

I should like to ask people who have given up communicating or who come very irregularly: Have you been puzzled or disappointed by what you found there? Or because you thought you didn't find anything supernatural? Thus Marya, in Tolstoy's story "Family Happiness" goes to the Eucharist and this is her experience: "At the end of the service when the priest said "The blessing of the Lord be upon you" I seemed to feel an immediate sensation of physical well-being, of a mysterious light and warmth that instantly filled my heart". It may be that some people sometimes find this. But why should we expect this when the prophet (Isaiah 53^2) has said "and when we see Him there is no beauty that we should desire Him?" Isaiah here is perhaps speaking of first or early impressions, and perhaps some of us have not persevered in the Communion beyond the first impressions, or early impressions. After all, to seek to be united to the crucified and risen Christ is a venture, and what the experience is like we can hardly know in advance. The Bible and the lives of Christians who have gone before us give us a general outline and pattern of the faith. But how it works out and what it feels like in experience cannot be revealed to us except by living out that life *in touch with Him* which God prepares for each of us.

TEST OF SINCERITY

Will your Christmas present to God for His work be larger than the most expensive present you buy?

ST. CHRISTOPHER'S HOME

MISS LOWCOCK'S DREAM FOR UNWANTED BABIES

Miss Agnes Lowcock dreamed a great dream for the old buildings at St. Christopher's, now called Blanchett House and Jennings House in gratitude for the two great missionary ladies who built up the girls side of the home.

Miss Lowcock's vision was to fill these buildings with unwanted babies, who when old enough could move over to the family houses of the Home.

Before ill health compelled her retirement, Miss Lowcock had already started. Some forty children have already been taken in, nearly half of whom have been adopted into homes where a babe *was* wanted.

And now Mrs. Muriel Tonge, whose husband, Dr. Tonge, is on the staff of Chung Chi College, has volunteered to serve as Honorary Supervisor.

Mrs. Tonge and her husband are members of the United Church of Canada and were for a time missionaries of that Church in West China. Mrs. Tonge was herself born in China and has a Canadian University degree in nursing training and child welfare. Mrs. Noah Fehl and several others have offered to help her.

These generous offers have enabled us once more to open the door to any unwanted baby, for there is room in those buildings for at least 100 more and the Christian Children's Fund has promised to find sponsor for half the cost of each child. The total cost for a tiny baby is $80 a month.

The photographs show one of the October arrivals (inset) and Mrs. Tonge with one of the family and some elder brothers and sisters, who when they were brought to the Home some months ago were very much in the same condition as this new arrival.

As the babies get older they will pass on to the Michael Temple Home for Toddlers, and then later to join one of the families of which the Home is made up.

NOTES AND NOTICES

We welcome back to the colony:

Mr. & Mrs. P. Scales.
Mr. & Mrs. J. Cater.
Mr. & Mrs. J. C. T. Tang.
Mr. T. W. Fripp.
Mr. & Mrs. J. A. Furrer.
Mr. & Mrs. M. A. H. Lovatt.
Mr. & Mrs. F. G. Jeavons.
Mr. & Mrs. B. F. Leighton.

We wish a good leave to:

Mr. & Mrs. W. C. Gare.
Mr. & Mrs. Wilshaw.

We are sorry to say goodbye to:

Surgeon Commander & Mrs. Cowling.
Mr. Charles Port.
Major and Mrs. Dalgleish.

We extend our prayer and sympathy to:

Sir John Kinloch on the death of his mother, Ethel, Lady Kinloch.
Colonel Owen Hughes on the death of his mother, Mrs. Susan Owen Hughes.

We congratulate:

Miss Cecilia Cheng and Mr. David Kwok on their engagement.

THE FRONT COVER

MADONNA AND CHILD

The front cover for this Christmas number was specially drawn for us by Sheila Morley-John. We are most grateful to her.

FLOWER ROTA

December 6th	Mrs. M. W. Turner.
December 13th	Mrs. W. Stoker.
December 20th	Mrs. A. Hooton. Mrs. R. V. F. Turner.
December 25th	*Christmas Day.* Flower Guild.
December 27th	Mrs. C. R. Holmes.

CHRISTMAS DECORATING

We shall be decorating the Cathedral for Christmas on the morning of Thursday, December 24th from 9 a.m. onwards and shall be most grateful for gifts of flowers and greenery, the colour scheme will be red, white and yellow.

Christmas is a busy time for all of us, but if as many helpers as possible can come along the decorating is soon finished. Even if you can only spare a short time, you will be most welcome.

HOLY COMMUNION ON TUESDAYS

At the Celebrations of Holy Communion on Tuesday mornings during December we shall make special remembrance of the work of the following:—

1st December	Cathedral Weekday Organisations.
8th December	St. James' Settlement and St. Christopher's Home.
15th December	The Bishop, Clergy and Ordinands.
22nd December	The Cathedral Council, Committees and lay staff.
29th December	The Choir and Mistress of the Choristers.

MICHAELMAS FAIR

OCTOBER 24th, 1959

Lady Bastyan arrives to open the Fair.

H.E. the Officer Administering the Government and Mrs. Burgess come to the Fair.

Hoop La!

Any more for the Sideshows?

SEAFARERS' SUNDAY

A sermon preached by the Reverend A. L. Nind
on Sunday 25th October, 1959

Seafarers' Sunday can be said to be the Colony's equivalent of a School's Founders' and Benefactors' Day. The occasion on which we are called to give thanks publicly to Almighty God for those who were responsible for establishing this Colony, and for those whose efforts have and are keeping it alive—our past and present benefactors. And in both cases they are, in the last resort, the seafarers of every creed and colour and nationality who keep the life blood of this great port circulating freely.

There must have been very few days within the past 118 years, with the exception perhaps of those under Japanese occupation, when a ship hasn't entered or left the port, enabling Hong Kong to enjoy that prosperity with which we are all so familiar these days.

It is towards those men, who have been largely responsible for that prosperity, that we are asked to direct our thoughts and our prayers, the seafarers—our benefactors.

It is customary at such Services for the preacher to speak the Bidding Prayer, enumerating name by name those in particular we should remember. Obviously, in this case, the list would be far too long, but maybe we can particularise a little. Firstly then, give thanks for all who have defended this Colony at sea, Captain Elliot, and Captain Thornton Bate who is commemorated on the wall of this Cathedral, among them. The crew of H.M.S. "Vestal" whose names are on the monument at Happy Valley, and the crew of ML 1323 shot up by the Communists in 1954.

Secondly, pray for the men of the merchant navies who have served this port and who are doing so; for instance, from those who were on board the first Alfred Holt's ship to come in, to those on the "Dolius" who came in yesterday. For those on board the first Jardine Matheson's ship to those on the "Hinsang", the most recent. For those on board the first China Navigation Company ship to those on the "Chefoo" who came in last night. Pray for local crews in all parts of the world who are enduring the perils of the sea, like those on the "Changsha", the "Tjitjalenka", the "Laranah" and for those also who face the violence of the enemy like the men in the "Taichungshan". Thirdly, remember with gratitude and pray for those who man the local fishing fleets who contribute so much to the economy of the Colony, and who latterly have been undergoing particular hardships of their own.

Give thanks and pray for all these and their families, for all who go down to the sea in ships and upon whom we, more than most places, depend utterly. We who benefit have this duty, to hold them up before the Throne of God in prayer continually.

But to be properly thankful, to pray intelligently, we have to be sympathetic to the person or problem involved; and although prayer doesn't depend entirely upon feeling, yet it is in the nature of things that the more one's feelings are involved the more sustained one's prayer will be.

And therefore, in order to do the job properly we should keep ourselves alive to and in sympathy with seafarers and their particular problems, much less to forget them. One might query whether sea or ships and seamen can ever be absent from the mind for very long in a place like Hong Kong, but seeing does not always provoke awareness and action; in fact, most of the work our eyes do for us makes no permanent impression at all upon the brain.

Certainly, you come across the sea at every turn in Hong Kong, but its dangers, its uncertainties, its boredoms can hardly strike home to one when you encounter it say at the beach. Westerners in Hong Kong used to experience the sea every so often when they went home on leave. Now, more and more go by air, and those who do travel by ship are more and more insulated against the unpleasantness of sea travel by modern science which produces anything from stabilisers to seasickness pills. So that we shore-side people, in fact, can never experience the sea as those who work and live on it, and therefore we should be doubly watchful that with our lack of experience there does not go lack of sympathy. There have been times in the past when there has been a great lack of sympathy, when a seamen felt moved to write, "There are 3 fatal diseases for the British residents ashore—typhoid, cholera, and the British Seaman".

Things thank God, are better now but there is always this danger that we forget their problems.

Masefield wrote this of seafarers:—

They dare all weathers, in all climes and seas,
In every kind of ship, the risks they run
Are all the greatest underneath the sun.
Their fortune is as flinty as their bread;
Some truces Nature grants them, never peace.
The work they do is hourly undone,
By them we make our money and are fed.

Maybe conditions are a bit better since Masefield wrote, the bread a little less flinty (though only a few weeks ago a British tramp arrived in this port 45 days out from Panama because of engine trouble, with the British crew living on very little else but rice), but the basic dangers of the sea are still there. We have enough ship-wrecked crews in the Mission every year to remind us of that fact; and the recent typhoon Vera with its tale of stranded ships around the Japanese coast should convince us finally if we needed convincing that modern science, modern shipbuilding has not and never will find the ultimate answer to the violence of the sea.

In the Creation story in Genesis the half formed universe consisted of darkness and waters; the sea was the initial chaos out of which God formed the earth. And in myth and fable, both Christian and pagan, the sea has always been the symbol of chaos.

In line with that, we might recall that passage in the Revelation of St. John, when he sees the new heaven and the new earth he mentions also that there was "no more sea". That of course might have been the dream wish of a very bad sailor or one who was sick and tired of looking out from his island of Patmos and seeing nothing but sea. But I like to link it up with the watery chaos of Genesis. At the end, no more chaos, no more unruly nature, no more sea. And I'm sure there would be very few seafarers who would worry about that.

It is in that element, that environment that the seafarer lives with $\frac{1}{4}''$ of steel between him and the most unruly member of God's creation. A life all its own, an unnatural sort of life in which he is deprived of family life, of what the Prayer Book in the Marriage Service calls "the mutual society, help and comfort" of husband and wife towards each other, and which is one of the reasons why people get married.

It is, in fact, a life in which a great deal of self-sacrifice is entailed. And that is the note in which I wish to end, but not just acknowledging it as part of a seamen's life, but seeing it also as the necessary ingredient of our lives, whatever our calling, as essential to us in order to do our job as Christians, as it is for them to do their jobs of seafaring. For it is one of the main principles on which God's

world is run, and one which quite understandably, since it involves a forgetting of self, we all shy away from.

And the principle is that in order to progress, in order to achieve, in order to build, there must be sacrifice.

You see it in the natural world, in the dying of the old creation before the new can be born. You can see it in married life which can only be successful in so far as husband and wife are willing to die to self. You see it in the advance of science brought about by the demands of war, and the same with medicine and surgery. You see it in such things as the evolution of road safety and the bettering of roads, brought about by road accidents and accident blackspots. You see it as the principle behind the growth of the Church, summed up in the saying "The Blood of the Martyrs is the seed of the Church". And, with regard to our special concern today, you see it in the comfort and security of Hong Kong growing from the discomfort and insecurity of seafarers. Everywhere the principle is the same. And especially does it underlie for the Christian, in fact, the Christian life is, if nothing else, one of sacrifice and self-forgetfulness. And for us Christians it has the added significance in that only in so far as we are willing to abide by it will the Kingdom of God be established in the world.

With the figure on the Cross in front of us, the supreme example of the principle, who can doubt that? So our thoughts on this day should not stop at the sea and the sacrifices it demands from those who sail on it. We should see these sacrifices as part of Christ's sacrifice on the Cross, necessary to the right functioning of the world and then look at ourselves to see how much we are subscribing to the only principle which can restore God's Kingdom in full to the earth.

Through our recognition and sympathy with what the seafarers our benefactors, must go through let us recognise what we too *must* go through, each in our own spheres, in order to follow our Christian calling.

CHRISTMAS SERVICES

Details of the Christmas Services will be found in another place in the *Review*.

On Sunday, December 20th at 3.30 p.m. there will be a *Crib Service* when all children are invited to bring some toys to place in front of the Crib. The toys will then be distributed to poor children in time for Christmas Day.

The Chaplain-in-Charge will be in the Cathedral to give spiritual counsel, advice and absolution to any who wish to avail themselves of it on Wednesday, December 23rd from 6 p.m. to 7 p.m., or by private arrangement at any other time.

The Clergy will be glad to arrange to visit any homes for Communion for the Sick at Christmas.

LETTER FROM LONDON

When one was very small so all important was 'the present' that thoughts of Christmas took place only in December, and if one's parents did not wish the pitch of excitement to rise too soon, it was theirs to control by no talk of it until they wished to build up the wonderful story. Here it begins in mid October, for unless we start thinking then of all of you the other side of the world, unless we study the lists issued by Mr. Marples, before he left the Post Office . . . (so very nearly late this year because of the 'Printing' strike) . . . then the dreadful thought dawns in mid November that when we would most love messages of warmth and remembrance

to arrive our forgetfulness and lack of thought will leave a gap in somebody's mail. We aren't the only ones that start earlier. Already many of the London and country town shops are filling up with gay goods, no doubt in an endeavour to try and spread the rush of shoppers. There seems an even greater diversity of attractive things this year, and the Scandinavian countries show up strongly . . . Was it the affray at Nottinghillgate and the bringing with it of greater thought on racial problems that has influenced our painters to give the little wooden angels black faces this year?

Roads have been much in the news again with the opening of the great London —Birmingham motorway. The BBC kept us all amused at breakfast the first day by gathering in travellers and getting them to tell us their reactions. These ranged from just 'Nice' to a long, but fortunately tactfully cut short, dissertation on bad driving habits. The worst of these it would appear are hogging in the fast lane, and straddling two lanes instead of keeping right inside one. The AA reported a break down through over heating at the rate of one in every eight minutes. A heavy lorry has managed to break the hard core of a lay-by built up on an embankment (shades of slipping embankments in Hong Kong) and a friend met in London today added that driving for sixty miles or more with your foot on the accelerator in one position gave you cramps all over. Bus travellers can now come down from Birmingham to London in three and a half hours cruising at a pleasant speed of sixty m.p.h. in specially constructed buses, as against the former five hours . . .

Wild cat strikes are becoming increasingly unpopular with the long suffering public. The latest Pullman car versus Restaurant car stoppage is frowned upon severely. It isn't very humorous to travel to the far north with never a bite of food available. Perhaps some good will come out of today's meeting with the NUR.

This year's harvest came in a month early. This year's autumn seems to be doing the opposite, and is quite three weeks late. Here we are in the first week of November and but yesterday we noticed an ash tree in as green a leaf as ever. But at dinner last night the owner of an ash tree announced that it was 'good for nothing'. The leaves won't rot down to compost, the wood won't burn as good wood should, in fact of all the trees in the wood it is the least loved. But perhaps somebody has a soft spot in their heart for it. Maybe the makers of good ash walking sticks?

Our sweet chestnut trees have produced a bumper crop this year. So many spiny husks littered the wood and drive that the arrival of small boys politely asking if they might fill their caps with shiny brown nuts was a pleasure once they had realised that the place to leave the debris was in the wood and not on the drive for an unwilling raker to clear away. What year long fascination a wood has, and what tragedies. A young tawny owl, a hedgehog and a weasel, all dead within a hundred yards of each other and nothing to show why. There is great consternation among the naturalists at the effect poison sprays are having on bird and animal life as the result of eating poisoned insects . . . Was that the reason for the three unmarked corpses in the wood?

The guard stands remote and distant at Buckingham Palace, but just as big crowds gather daily to see them change. If you want to come face to face with one, or to let your small children see the wonder of the furry busby you can still find them within arm's length outside St. James Palace looking up St. James Street. This we had personal experience of today as we dreamed along the pavement studying a shopping list. There was a clank, a swift step, and only by stepping into the gutter did we avoid having our shins barked. Shopping lists should obviously not be read on pavements. Talking of shopping Joan Temple has sent a hand bill telling of a Missionary Sale in which the Hong Kong Diocesan

Society participates on 11th March. We shall at last see some of the Temple family.

Your Television must have progressed far in the last two years. It has, so we are told, some of the material used by the BBC flown out for its use. If this is so have they produced Viewpoint for you? It is well worth seeing. Quoting from the *Radio Times* it is 'a fortnightly programme with a Christian angle on problems, people and affairs of the day'. What a scope Television has for spreading truth if used properly.

S. and J. W.

5th November, 1959.

NOTES FROM AN OLD EDITOR

Professor Lancelot Forster for many years Editor of *St. John's Review* and Professor of Education at the University now in retirement in Oxford writes to us of some old friends of 30 years in Hong Kong and South China.

"Lady Southorn telephoned us today, from her house in Oxford to which she has returned after spending several weeks with her brother in Sussex, where she was very ill, she is still unwell but able to receive friends and entertain them with her astonishing wit and rich memories.

Dr. Alec Watson and his wife Dr. Mary Watson who spent many years in Peking and Kunming as medical missionaries of the C.M.S. spent a day with us in Oxford last week. Of course we shared reminiscences, as we revived our Chinese experiences. It was a very happy visit indeed. Last, we visited in Bristol, Mrs. Duppuy, widow of Bishop Duppuy, and took her by car to see the Clifton Suspension bridge and then to the Downs where we spent an hour or more in the lovely sunshine of this most wonderful summer".

CORRESPONDENCE

Mr. A. S. Abbott writes from Queenstown, S. Africa.

"The 'climate' of the church here is just to my liking—from which remark you would guess that it is High. In at least one church of the large towns the Blessed Sacrament is reserved and probably you would know that the Liturgy of this Province is based on that of the Scottish Episcopal Church. I like Queenstown very much and the place—though in the main residential as apart from commercial —is very English. Practically all houses are of the bungalow type each with spacious garden and the flowers now must be seen to be believed. The roses are a sight for the gods and I question whether you would see better blooms anywhere. This afternoon we shall be going to the Rose Show in the Town Hall. Being South of the Equator our seasons are just the opposite of those north of it and Christmas is warm and the winter months cover May, June and July. I shall get used to this topsy turvy down soon.

We get all news by radio and there are ample supplies of English newspapers and magazines in the Public Library for daily reading. I have joined the library and my entrance fee was *One Penny*, believe it or not. As I was late in arriving at my destination I missed a motor tour to the Victoria Falls at Livingston, but shall hope to do it next year. I trust that all goes well at the Cathedral".

A DRIVER'S LITANY

From domineering driving; from the vanity of power and the infection of speed:

Good Lord deliver me.

From carelessness and indifference; from the demon of impatience and the tyranny of time:

Good Lord deliver me.

From ignorance and ungraciousness; from harsh judgment and the flood of invective:

Good Lord deliver me.

From inattention and monotony; from the delusion of drink and the obscurity of fatigue:

Good Lord deliver me.

Grant me a divine courtesy to all. Awake in me an abiding care for the slowness of age and the rashness of youth. Let my car become an instrument of Thy purpose, bringing happiness to all who travel with me, and leaving no man weeping at my passing.

THE WORD OF AN OCCUPIED COUNTRY

There are some words which carry in their history the story of a nation's triumph or a nation's tragedy. *Aggareuein* is such a word. It is used three times in the NT, with the meaning to *compel*. It is the word used in Matt. 5.41 when Jesus speaks of going two miles when we are *compelled* to go one; and in Matt. 27.32 and Mark 15.21 it is the word that is used of Simon of Cyrene being *compelled* to carry the Cross of Jesus to Calvary.

In origin the word is Persian; it comes from the noun *aggaros*, which means a 'courier'; it became naturalized into Greek, just as the Italian word *estafette* has been to some extent naturalized into English with the same sense of a 'military courier' or an 'express messenger'. The Persians had a remarkably efficient courier system, like an express post. Herodotus has a description of it (Herodotus 8.98). 'Nothing travels so fast as these Persian messengers. The entire plan is a Persian invention; and this is the method of it. Along the whole line of road there are men (they say) stationed with horses, in number equal to the number of days which the journey takes, allowing a man and a horse to each day; and these men will not be hindered from accomplishing at their best speed the distance which they have to go, either by snow, or rain, or heat, or by the darkness of the night. The first rider delivers his despatch to the second, and the second passes it to the third; and so it is borne from hand to hand along the whole line, like the light in the torch race ... The Persians give the riding post in this manner the name *aggareion*'. Xenophon has an even more vivid description of it (Cyropaedia 8.6.17). He says that Cyrus had to find some way of finding out what was going on in his vast empire. He experimented and found out how far a horse and rider could go in one day without breaking down, and so arranged his stations. At each station there was a permanent official to see to the transference of the letters and to change the horses. Night and day this express service went on. 'It is undeniable', says Xenophon, 'that this is the fastest overland travelling on earth'. Aeschylus in the *Agamemnon* tells how there came to Greece news of the capture of Troy. The chorus will hardly believe Clytaemnestra that word could have come so quickly. She tells how

the news was transmitted by torch from Ida to Lemnos, from Athos to Olympus by what she calls 'the courier fire' (*aggarou puros*). Now it was the law that anyone could be compelled to provide a horse or to act as guide to keep this service going. And therefore *aggareuein* came to mean 'forcibly to impress some one to service', to compel him to serve whether he liked it or not. In an occupied country that was a grave and serious thing. Anyone could be impressed to carry the baggage of the army for a certain distance; anyone could be compelled to perform any service that the occupiers chose to lay upon him. That is what happened to Simon of Cyrene. This business of impressment was one of the bitterest and most constant humiliations that subject nations had to endure. Epictetus (4.1.79) is talking about how a man must submit to whatever the gods lay upon him. He may not even desire health, if the gods wish to take it away. 'You ought to possess your whole body as a paltry ass with a pack-saddle on, as long as may be, as long as it is allowed you. But if there should come an act of impressment (*aggareia*) and a soldier should lay hold on it, let it go. Do not resist or murmur. If you do, you will first be beaten and lose the ass after all'. A man had no appeal when this humiliation came upon him.

How humiliating this could be, and how this *aggareia* was abused can be seen in the regulations that governments had to make to curb the exercise of it. When Demetrius of Syria was wooing the Jews in the times of the Maccabaean Jonathan, Josephus says (*Antiquities,* 13.2.3) that he offered to abolish many taxes, such as the salt tax and the poll tax, and 'I also give order that the beasts of the Jews be not "impressed" (*aggareuein*) into our service'. From the papyri we learn that in Egypt boats for instance, and cattle and labour were regularly 'impressed'. Ptolemy Euergetes the second and his queen decree that his governors and officials 'shall not impress any of the inhabitants of the country for private services, nor requisition (*aggareuein*) their cattle for any purpose of their own', and that, 'No one shall requisition boats (*aggareuein*) for his own use on any pretext whatsoever'. In the Temple of the Great Oasis in Egypt there was an inscription, in which Capito, the prefect of Egypt, admitted that soldiers had made illegal requisitions and laid it down that 'no one shall take or requisition (*aggareuein*) anything, unless he has a written authorization from me'. It is quite clear that the local and the military officials requisitioned both things and people, not only for the public services and for the army's purposes, but for their own private convenience and profit.

Now it is even clearer what Jesus is saying in the Sermon on the Mount (Matt. 5.41). He is saying: 'If someone exacts from you the most distasteful and humiliating service, if someone compels you to do something that invades your rights and that he has no right to ask, if you are treated like a defenceless victim in an occupied country, don't resent it. Do what you are asked and do even more, and do it with good will, for such is my way'. A generation which is for ever standing on its rights might well think of that.

With acknowledgements to WILLIAM BARCLAY, "A NEW TESTAMENT WORDBOOK".

CATHEDRAL ROUNDABOUT

The *Sunday Evening Fellowship* continues to have a very varied programme. On Sunday 18th October Mr. E. S. E. Clark showed some colour slides illustrating his journey from Kuwait to Hong Kong. On 1st November an "Any Questions" evening was held. The Rev. G. Speak (Headmaster of St. Paul's Boys' College),

Mr. C. M. Stevens (Acting Deputy Registrar General), Mr. J. R. Firth (Architect), and the Rev. J. W. Foster answered questions put to them by members of the audience. Among the subjects discussed were welfare work, "community chest", concubinage, university education, corporal punishment in schools, modern architecture, and National Service. A treasure hunt was held on the evening of 8th November, and the following Sunday a programme of films was presented by Miss T. Williams, Acting Secretary of the Hong Kong Society for the Blind. These films included "Conquest of the Dark", which tells the story of the return to normal living of a man blinded in an accident; and "Unseen Horizon", which describes the work of the Royal National Institute for the Blind in the field of educating and training the blind in England.

A Barbecue was held at Stonecutters' Island on 16th October, and a very successful Dance on Friday, 13th November. The next Dance has been arranged for Friday, 18th December. The *Badminton and Table Tennis Club* is now meeting regularly again on Tuesdays and Fridays. We are always pleased to welcome new members to the Club, and to all other Fellowship activities.

* * * *

Much help was given at the Michaelmas Fair both by members of the Fellowship and members of our *Scout Group*. Members of the Group formed a Guard of Honour for Lady Bastyan at the Fair, as well as helping in many other ways. We now have 26 Cubs in the *Cub Pack*. Many are taking part in the Colony Cub Rally on 15th and 29th November. Since my last report two cubs have gained their first star, one has gained his second star, and one has been invested.

Eight members of the *Scout Troop* helped at the St. John Ambulance Day Parade on Sunday, 15th November. We now have 44 boys in the Troop, and another new patrol has been formed, known as the "Owl Patrol". Thirteen Scouts and three Scouters took part in a weekend training camp, held in the grounds of St. Stephen's College, Stanley, by kind permission of the Warden, Mr. J. R. F. Melluish, on 14th and 15th November. A camp fire is to be held jointly with the 1st (St. Andrew's Church) Kowloon Scout Troop on Friday, 20th November at Stonecutter's Island. Much progress has been made with Badge Work. Since my last report, eight Scouts have gained the Linguist Badge, five Scouts have gained the First Aid Badge, four Scouts have gained the Swimmer Badge, three Scouts have gained the Backwoodsman Badge, two Scouts have gained the Stamp Collector Badge, two Scouts have gained the Cook Badge, and one Scout has gained Messenger and Camaraman Badges. Lawrence Lau, who has been appointed Troop Leader, has now filfilled the requirements necessary to receive his Scout Cord. Ten Scouts have been invested, and one more has reached Second Class Standard. This month we were pleased to welcome the help of Mr. R. G. Smith as A.S.M. We also welcomed six new Scouts into the Troop, and said "Goodbye" to John Martin and Michael Johnston, who have left for the United Kingdom.

The *Senior Scouts* had a successful hike in the New Territories on 19th October, and visited the Fire Station at Central on 21st October. Another Social Evening is to be held on 21st November, at which our guests will be the Senior Scouts of King's College. Two Senior Scouts helped at the Remembrance Sunday Parade on 8th November.

The next Church Parade to the Cathedral for our Scout Group will be held on Sunday, 29th November at 6.15 p.m.

E. W. F.

CHILDREN'S CHURCH

Dec. 6th 2nd Sunday in Advent.	*Your King is coming! Jeremiah.* 64 Hills of the north, rejoice. 556 Let all the world in every corner sing.
Dec. 13th 3rd Sunday in Advent.	*Your King is coming! Ezekiel.* 654 The King of love my shepherd is. 31 New every morning is Thy love.
Dec. 20th 4th Sunday in Advent.	*Your King is coming! John the Baptist.* 67 On Jordan's bank the Baptist's cry. 62 Hark the glad sound, the Saviour comes.
Dec. 27th 1st Sunday after Christmas.	*The Wise Men. A lesson on Worship.* 83 As with gladness men of old. 373 The wise may bring their learning.

It is lovely to welcome Mrs. Lo and Mrs. Firth back to teaching after their holidays.

We are very sorry to say goodbye to Mrs. Kirkwood and thank her for all her help with the older girls.

We are sorry to say goodbye to some of our staunch supporters in

Charles Cowling
Maureen Garrod
Judith Alfrey
Hedy Hinton
Victoria Wilshaw
Peter Cowling
Mrs. Wilshaw

but we welcome others just as staunch back from leave: Nadine, Leslie and Martin Tang, John Cairns, and Robert and Michael Whittle.

We also welcome and hope they will enjoy being with us in Sunday School:

Loretta Loh
Marilyn and David Neish
Johnny Brown
Tommy Batts
Robert and Richard Loh
Carl Gruhzit
Alan Knight
Sally Pearce
Roderick Oliphant
Caroline Oliphant
George Morris
Andrew Walker
Philip Walker
Jennifer Lyon
Vanya Seagar

We wish a happy birthday to:

William Chu
Maxine McCarthy
Roger Budden
Charles Gruhzit
Caroline Woodier
Marilyn Zimmern
Tessa Morrison
Ann Mitchell
John Sohn
Tina Smith
Nigel Holmes
David Chu
Julian Francis
Deborah Short
Robin Gill
Barbara Vine
Timothy Romer
Claire Trueman
Janice Locke
Simon Butterley
Peter Greenfield
Paula Rutter
Charles Gruhitz
Victoria Kinghorn
Tony Mayne
Teddy Mayne

CHILDREN'S CORNER
MERRYMAN MOUSE

Dear Children,

DECEMBER IS A LOVELY MONTH; the weather is specially nice for mouse frolics and I have such a job to get the children to do anything in the house, they get into all kinds of mischief. Of course the most wonderful thing about December is that it is the month when we celebrate the birthday of our Lord Jesus Christ who was born at Christmastide. I love birthdays anyway and it is a time when there is much GIVING, Giving of presents and good wishes. As this is a special year 'World Refugee Year' I think we should all make a very special effort to GIVE more. Do you know what a refugee means, it is someone who seeks REFUGE, a home, or a place to feel secure, where they can be made welcome and have enough food to eat so that they are not hungry, and a place to sleep so that they are not cold (many people in this Colony are) and all they ask is that people think about them and try to help them MORE. I would hate to have no place to sleep and no food to eat, wouldn't you? Perhaps we should all say a special thank you prayer that we have so MUCH. . . Mercy and I are thinking of making an extra pudding, or giving the money to the people who look after the poor children to buy them something really nice so that they can grow strong. It costs so little really to do so much. We know of lots of little mice who have nothing at all and we shall try to help them specially. Somehow this all reminds me of that lovely little verse we sometimes sing at Christmastide . . . do you know it?

No room for the baby in Bethlehem's Inn, only a cattle shed.
No room on this earth for the dear Son of God, nowhere to lay His head.
Only a cross did they give to our Lord, only a Borrowed tomb.
Today He is seeking a place in YOUR heart, will YOU say to Him—*no room.*

When I think of all that Jesus has done for you and me, and all that He gave to this world I feel my heart is BURSTING to find Him room. . .

I took the children to the Michaelmas fair of course, and saw lots of you there. I saw my friend Jane, she was there with her mummy, but she didn't see ME, I just peeped out to see what she was doing. Some of the Girl Guides were being very helpful; I have LOTS of friends in the Guides, because they have a law which says 'a guide is a FRIEND to animals (that means ME as well) and I like FRIENDS particularly GUIDE ONES.

Of course Mary and Mick could never be found when I wanted them, but I soon discovered what to do, all I had to do was go where the FOOD was, they spent their time between the hot dog stall and the brantub. Oh well, I must go and see what they are doing in the Cathedral office. There are always such exciting bundles in there, clothes and things. I must just go and see what is happening. By the way do you know the Carol that is about St. Stephen's day, the day after Christmas. . . if you do write and tell me, send it to ME 'Merryman Mouse' c/o the Cathedral Office and the first ones that tell me I shall send a 'remembrance' from me . . . Happy Christmas and many joyful squeaks, special Christmassy ones. . .

from your old friend,

Merryman

ST. JAMES' SETTLEMENT

Warden's Report

October, 1959.

Around the Club: 50 children were invited on board the ship USS 'Prairie' on 15th October through the kind arrangement of the Chaplain, Servicemen's Guide, and Miss Newcombe. It was reported that the children enjoyed the visit very much.

Once again the Handicraft group and the Printing Section ran a stall at the Michaelmas Fair. $309.40 were netted to the Fair. The Christmas card again made a record sale.

40 more children were sponsored by the CCF, making a total of 140 children sponsored through the assistance of CCF. Letters and gifts were already received from the sponsors—both from America and Canada—to the children and their families. They are very happy and appreciative of the kind interest of those friends to them.

The Mothers' Club had been quite active during the last two months. There have been visits to factory and to the Family Planning Association where educational talks were arranged specially for them. During October they took advantage of the fine weather and ventured out as far as Cheung Chow Island and Shatin. The outing to Shatin was a memorable one because they were guests of Mrs. Hall and were taken by car to visit Bishop's villa at To Fung San.

Harvest Gifts: We acknowledge with grateful thanks the harvest gifts from the following Churches and school:—

St. John's Cathedral.
Stanley Garrison Church.
Little Sai Wan Church.
Lyemun Garrison Church & Victoria Garrison Church.
St. Paul's Boys' School.

Those gifts which were mainly foodstuff and a variety of tin food were used for the breakfast and to the children in the Day nursery. Some of the tin milk were given to under-nourished babies.

Visitor: Miss Hughes of the Save the Children Fund accompanied by Miss J. Cheung of the Department of Social Welfare visited the Settlement. She is particularly interested in the nursery and service for the younger group.

A group of Social Science students from the Baptist College made a study tour to St. James' on 15th October.

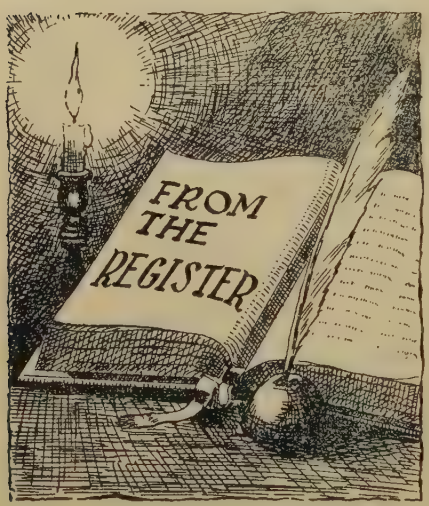
Acknowledgement: We wish to thank the Royal Naval Hospital VAD Mess for the very useful Radio and record player sent to St. James'.

Clinic: Since October the number of patients per night had dropped to under 40. It was therefore decided as from November to employ one nurse so as to reduce the expenditure of the clinic.

WORLD REFUGEE YEAR

Christmas is a time for GIVING, perhaps in this special World Refugee Year we could all make a special effort this Christmastide to GIVE something to help those who have so little. What about paying for TWO puddings and giving the price of one to St. Christopher's Home, or St. James'. If we have a family perhaps we could say a special thank you for health and strength by sponsoring one child so that she too may have the opportunity to grow strong and healthy, and go to school. It costs only $28 a month at St. James' Settlement to give a child food, medical treatment if needed AND schooling. What a LOT it means to them.

If YOU have a healthy baby, why not give something to help the babes at St. Christopher's some of whom come in so poor and thin. Or there may be other things we could do, but let us not miss this opportunity. Let us thank God for giving US so MUCH and as well as thanking HIM, give something to someone else who needs it. . .



Holy Baptism

Nov. 15th Kenneth John Durdey.
„ 15th Pamela Judith Durdey.
„ 15th Steven Hugh Montague Kyffin.

Holy Marriage

We congratulate and pray for God's Blessing on:—

October 17th Donald Crowson Mackey.
Lillian Edna Burt.

„ 17th Norman Lung Sun Yu.
Victoria Patricia Yee-Ha Sin.

„ 31st Alexander Louis Aylmer.
Helen Patricia Bourne.

„ 31st William David Adam.
Elaine Elizabeth Drummond.

ST. JOHN'S CATHEDRAL, HONG KONG

CATHEDRAL SIDESMEN, DECEMBER, 1959

6th December	*2nd Sunday in Advent (Bible Sunday).*	
8.00 a.m.	Mr. J. B. Hart	Mr. G. A. Kemp
9.00 a.m.	Mr. C. E. Wong	Mr. J. Yuen
	Dr. T. Chang	Mr. D. Cheung
11.00 a.m.	Mr. A. E. Arnold	Mr. F. K. Li
	Mr. E. Spencer	Mr. M. P. W. Tristram
	Mr. V. G. T. Davis	Mr. R. W. H. Maynard
	Mr. H. Howell	
6.30 p.m.	Mr. G. Doggett	Mr. J. R. Firth
13th December	*3rd Sunday in Advent.*	
8.00 a.m.	Mr. H. D. Jay	Mr. L. D. Kilbee
9.00 a.m.	Dr. E. To	Mr. W. A. Shea
	The Hon. P. F. Fung	Mr. E. Anbudaiyan
11.00 a.m.	Mr. J. A. C. Hurlbatt	Mr. J. B. Kite
	Mr. G. Arliss	Cdr. G. K. Nicodemus
	Mr. W. R. Rainger	Mr. J. R. Firth
	Sir John Kinloch	
6.30 p.m. ... ... (Masonic Service)	Mr. R. Li	Mr. J. Fearon.
20th December	*4th Sunday in Advent.*	
8.00 a.m.	Mr. F. W. Stephens	Mr. E. W. Wilmott
9.00 a.m.	Dr. S. D. Sturton	Mr. G. Sun
	Mr. F. H. Li	Mr. D. Cheung
11.00 a.m.	Mr. E. H. Rawlings	Mr. L. C. Kotewall
	Mr. C. R. Holmes	Lt. Col. J. D. Ricketts
	Mr. F. H. Kwok	Mr. M. Morley-John
	Mr. W. E. Tingle	
6.30 p.m. ... ... (Service of Nine Lessons & Carols)	Mr. K. Phillips	Mr. G. Doggett
	Mr. G. Sneath	Mr. R. Li
	Mr. R. Hutcheon	Mr. T. Wheeler

24th December	*Christmas Eve.*	
11.30 p.m.	Mr. V. G. T. Davis	Mr. J. R. Firth
	Mr. J. A. C. Hurlbatt	Mr. W. E. Tingle
	Mr. G. A. Kemp	Mr. E. H. Rawlings
	Mr. F. K. Li	Mr. I. Brochman
	Mr. E. W. Wilmott	Mr. A. S. Hill
	Mr. M. P. W. Tristram	Mr. G. Arliss
	Mr. G. F. Doggett	Mr. E. Spencer
	Lt. Col. R. Norman	Mr. D. Kwok
25th December	*Christmas Day.*	
7.00 a.m.	Mr. J. B. Hart	Mr. M. Morley-John
8.00 a.m.	Mr. L. D. Kilbee	Mr. C. Y. Yeap
	Mr. H. D. Jay	Mr. F. W. Stephens
	Mr. J. T. Mallorie	Mr. P. B. Williams
9.00 a.m.	The Hon. P. F. Fung	Mr. C. E. Wong
	Mr. J. Yuen	Mr. E. Anbudaiyan
	Dr. E. To	Mr. W. A. Shea
11.00 a.m.	Mr. F. C. B. Black	Mr. J. T. Lock
	Mr. R. W. H. Maynard	Mr. H. M. Sperry
	Col. H. Owen-Hughes	Mr. J. B. Kite
	The Hon. D. J. S. Crozier	Prof. J. E. Driver
	Mr. C. R. Holmes	Mr. J. L. Marden
	Sir John Kinloch	Lt. Col. J. D. Ricketts
	Lt. Col. C. G. Hilliard	Mr. H. Howell
6.30 p.m.	Mr. R. Li	
27th December	*1st Sunday after Christmas.*	
8.00 a.m.	Mr. C. Y. Yeap	Mr. J. T. Mallorie
9.00 a.m.	Mr. F. H. Li	Mr. G. Sun
	Mr. E. Anbudaiyan	Dr. T. Chang
11.00 a.m.	Lt. Col. R. Norman	Cdr. G. K. Nicodemus
	Mr. A. S. Hill	Mr. W. R. Rainger
	Mr. I. Brochman	Mr. H. Howell
	Mr. A. E. Arnold	
6.30 p.m.	Mr. G. Sneath	Mr. R. Hutcheon
31st December	*New Year's Eve.*	
11.30 p.m. ... ... (Watchnight Service)	Mr. T. Wheeler	Mr. R. Hutcheon

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SUNDAYS:

Holy Communion 8 a.m. and 12 noon.
Sung Eucharist 9 a.m.
Mattins and Sermon 11 a.m.
Children's Service 11 a.m. (in Cathedral Hall).
Baptisms in Mattins.
Evensong and Sermon 6.30 p.m.

FIRST SUNDAY IN THE MONTH:

Holy Communion 7.30 p.m.

WEEKDAYS:

Holy Communion on Saints' Days, Feast Days, and Tuesdays at 7.30 a.m.
Mattins at 7.30 a.m. (except Tuesdays).
Evensong at 5.15 p.m.
Holy Communion (in Cantonese) Thursdays at 8.30 a.m.

SUNDAYS AT STANLEY:

Holy Communion in St. Stephen's College Chapel, 8 a.m.

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Group Scoutmaster: The Reverend E. W. Fisher.

Cubs

Akela: Mrs. E. Dyson.

Baloo: Mr. M. Norton.

Bagheera: Mr. T. Sim.

Meetings: Tuesdays 5.00 to 7.00 p.m.

Scouts

Scoutmaster: Mr. D. Gabbott.

A.S.M.'s: Mr. T. Sim, Mr. M. Norton, and Mr. R. G. Smith.

Meetings: Fridays 7.00 to 9.00 p.m.

Senior Scouts

Scoutmaster: Mr. P. J. Brinklow.

A.S.M.: Mr. Starling.

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ON SUNDAYS:

8.00 a.m. Holy Communion.
9.00 a.m. Sung Eucharist.
11.00 a.m. Mattins and Sermon.
12.00 noon. Holy Communion.
3.30 p.m. Holy Baptisms.
6.30 p.m. Evensong and Sermon.

ON WEEKDAYS:

7.30 a.m. Holy Communion on Saints' Days, Feast Days, and Tuesdays.

7.30 a.m. Mattins.

5.15 p.m. Evensong.

6th December, 1959. **2nd Sunday in Advent. Bible Sunday.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. W. Foster.

Mattins. Hymn 263 Thy kingdom come! on bended knee, Venite chant 76, Psalm 9, chant 77, Te Deum Set II, Benedictus chant 79, Anthem O worship the Lord.—*J. Travers,* Hymn 52 The Lord will come and not be slow, Hymn 266 Thou, whose almighty word.

Sermon. Mr. D. Lancashire.

Lessons. Isaiah 11^{1-10}: Revelation 5.

Evensong. Hymn 53 Hark the glad sound! the Saviour comes, Psalm 67, chant 171, Magnificat chant 168, Nunc Dimittis chant 184, Hymn 178 The God of love my shepherd is, Hymn 229 Ye servants of the Lord, Hymn 54 Come, thou long-expected Jesus.

Sermon. The Master of St. John's College.

Lessons. Isaiah 11^{10}—12^{end}: St. Luke 1^{1-25}.

13th December. **3rd Sunday in Advent.**

9.00 a.m. Holy Communion. Sermon: The Reverend E. Fisher.

Mattins. Hymn 50 On Jordan's bank the Baptist's cry, Venite chant 167, Psalm 75, chant 168, Te Deum chant 159, 160 and 156, Benedictus chant 157, Holy Baptism, Hymn 47 Hark! a thrilling voice is sounding, Hymn 49 O come, O come Emmanuel.

Sermon. The Reverend Owen Eva.

Lessons. Isaiah 25^{1-9}: St. Luke 3^{1-17}.

Evensong. *Masonic Service.* Preacher: The Reverend J. E. Sandbach.

20th December. **4th Sunday in Advent.**

9.00 a.m. Holy Communion. Sermon: The Master of St. John's College.

Mattins. Hymn 54 Come, thou long-expected Jesus, Venite chant 203, Psalm 96, chant 206, Te Deum chant 176, 177, 178, Benedictus chant 186, Anthem Jesu, joy of man's desiring—*J. S. Bach,* Hymn 262 Thy kingdom come, O God, Hymn 225 At the name of Jesus.

Sermon. The Reverend J. W. Foster.

Lessons. Isaiah 35: St. Luke 1^{26-46}.

3.30 p.m. *Family Crib Service.*

6.30 p.m. *Service of Nine Lessons and Carols.*

Monday, 21st Dec. **St. Thomas, Apostle.**

24th December. **Christmas Eve. 11.30 p.m. Choral Communion.**

Hymn 59 O come, all ye faithful, Hymn 62 While shepherds watched their flocks by night, Hymn 65 (1st T.) O little town of Bethlehem, Hymn 64 Angels, from the realms of glory, Hymn 66 It came upon the midnight clear, Hymn 67 In the bleak mid-winter, Hymn 61 Christians, awake! salute the happy morn, Hymn 60 Hark! the herald angels sing.

25th December. **Christmas Day.** **Broadcast.**

7.00 a.m. Holy Communion.
8.00 a.m. Holy Communion.
9.00 a.m. Holy Communion. Sermon: The Reverend J. W. FOSTER.
10.00 a.m. Family Service. THE BISHOP.

MATTINS. Hymn 60 Processional Hark! the herald angels sing, Venite chant 291, Psalm 19, chant 292, Te Deum Set I, Benedictus chant 293, Anthem Break forth, O beauteous, heavenly light—*J. S. Bach,* Hymn 61 Christians, awake; salute the happy morn, Hymn 59 O come, all ye faithful, Hymn 62 While shepherds watched their flocks.
SERMON. The Rt. Reverend THE BISHOP.
LESSONS. Isaiah 9^{2-7}: St. Luke 2^{1-20}.

EVENSONG. Hymn 63 God from on high hath heard, Psalm 110, chant 227, Magnificat chant 122, Nunc Dimittis chant 123, Hymn 67 In the bleak mid-winter, Hymn 60 Hark! the herald angels sing, Hymn 529 (T. 165) The son of God goes forth to war.
SERMON. The Reverend E. FISHER.
LESSONS. Isaiah 7^{10-14}: 1 John 4^{7-end}.

Saturday, 26th Dec. **St. Stephen.**

27th December. **St. John A. & E. Patronal Festival.**

9.00 a.m. Holy Communion. Sermon: The Reverend J. W. FOSTER.

MATTINS. Hymn 62 While shepherds watched their flocks by night, Venite chant 203, Psalm 8, chant 206, Te Deum chant 7, 8, 9. Benedictus chant 208, Anthem Whence is that goodly fragrance—*French Carol,* Hymn 58 Of the Father's love begotten, Hymn 66 It came upon the midnight clear.
SERMON. The Reverend CANON A. P. ROSE.
LESSONS. Exodus 33: St. John 13^{21-35}.

EVENSONG. Hymn 66 It came upon the midnight clear, Psalm 113, chant 228, Magnificat chant 227, Nunc Dimittis chant 229, Hymn 65 (1st T.) O little town of Bethlehem, Hymn 71 To us a child of royal birth, Hymn 31 (1st T.) Saviour, again to thy dear name we raise.
SERMON. THE MASTER OF ST. JOHN'S COLLEGE.
LESSONS. Isaiah 6^{1-8}: 1 John 5^{1-12}.

Monday, 28th Dec. **Holy Innocents Day.**

31st December. **New Year's Eve. 11.30 p.m. Service.**

Hymn 197 The King of love my shepherd is, Hymn 360 O my Saviour, lifted, Hymn 331 O Jesus, I have promised.

1st January, 1960. **The Circumcision.**

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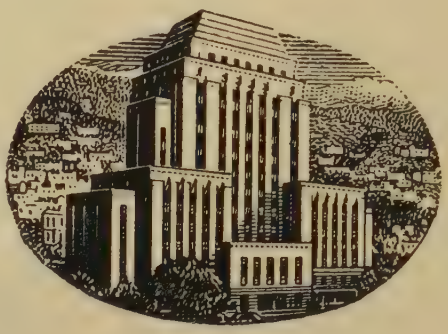

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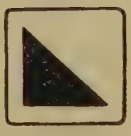

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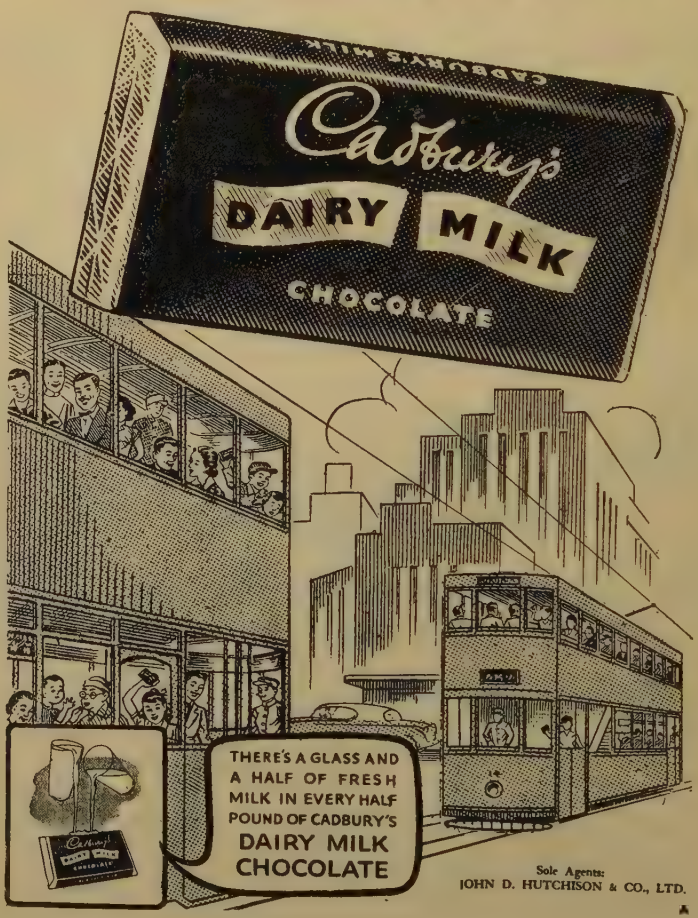
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